

# CHRISTIAN SPIRITUALIST

"EVERY PLANT WHICH MY HEAVENLY FATHER HATH NOT PLANTED SHALL BE ROOTED UP."

VOLUME 2.

NEW-YORK, SATURDAY, DECEMBER 29, 1855.

NUMBER 34.

## Christian Spiritualist,

PUBLISHED BY  
THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL  
KNOWLEDGE,  
At No. 553 Broadway, New-York.

Subscription price—Two Dollars per annum, in advance. Single Copies—Five Cents. For sale by subscription, to one dollar per annum, in advance. For sale by subscription, to one dollar per annum, in advance.

Advertisements and communications should be addressed to the Society for the Diffusion of Spiritual Knowledge, at No. 553 Broadway, New-York.

## SPIRIT INTERCOURSE.

AS RECORDED IN THE NEW TESTAMENT.  
With Practical Remarks.  
BY ELMER WOODRUFF.

In further publishing the selections made by Brother Woodruff, it may be proper to remark, that the original intention was to have them published in pamphlet form, as this method would have been continuous remark;—Brother W. Woodruff's Introduction as explanatory of the facts and suggestive of the philosophy taught by the manifestations, visions, trances and communications of the New Testament. It may be well, therefore, for all who wish to have this brother's opinions in mind, while reading the following, to refer to his Introduction in No. 27, of the *Christian Spiritualist*.

The facts and manifestations selected from the "Acts of the Apostles," cannot fail of interesting every true Spiritualist; as they must appear to him as passages in his own experience, rather than detached fragments from the lives of others. Besides this, it may surprise as well as instruct many in reading how much of Spirit intercourse there is in the New Testament.—*Ed. Christian Spiritualist*.

THE TESTIMONY OF ST. JOHN.—Chapter I. 12 v. But as many as received him, to them gave he power to become the sons of God. Even to them that believe on his name.

12 v. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. 13 v. And I knew him not, but that he should baptise with water, the same said unto me, upon whom thou shalt see the Spirit descending and remaining on him, the same is he that baptiseth with the Holy Ghost. 14 v. And I saw and have borne witness, that when thou wast under the fig tree, I saw thee, (showing the clairvoyant power of Jesus.) 15 v. And he said unto him, verily, verily, I say unto you, hereafter ye shall see heaven open and the angels of God ascending and descending upon the son of man.

16 v. For the whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him.

17 v. Jesus answered and said unto them, this is the work of God, that ye believe on him whom he hath sent. 18 v. It is the Spirit that quickeneth. The flesh profiteth nothing; the words that I speak unto you, they are Spirit and they are life.

19 v. And the Jews marvelled, saying, how knoweth this man letters, having never learned? (A similar remark might be made to A. J. Davis, and various others of the present day.) 20 v. Jesus answered them and said, my doctrine is not mine, but his that sent me.

21 v. And other sheep I have which are not of this fold; them also must I bring, and they shall hear my voice, and there shall be one fold and one shepherd. (And not six hundred and sixty-seven different ones, as there is at the present day—all saying, "Lo here and Lo there.")

22 v. Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit. (Showing that if we lay off this body, we shall possess one much better in that higher life.) 23 v. Father, glorify thy name. There came then a voice from heaven, saying, I have both glorified it, and will glorify it again. 24 v. The people therefore who stood by and heard it, said that it thundered, others said that an angel spake to him. 25 v. Jesus answered and said, this voice came not because of me, but for your sakes.

26 v. Let not your hearts be troubled; ye believe in God, believe also in me. 27 v. In my Father's house are many mansions; if it were not so I would have told you. I go to prepare a place for you. (Showing the different circles and spheres in the Spirit-world as so many mansions.) 28 v. I will pray the Father and he shall give you another Comforter, that he may abide with you forever. 29 v. Even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. 30 v. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.

31 v. But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me.

32 v. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment.

33 v. But Mary stood without at the sepulchre, weeping; and as she wept she stooped down and looked into the sepulchre. 34 v. And seeth two angels, in white, sitting, the one at the

head and the other at the feet, where the body of Jesus had lain. 35 v. And they said unto her, woman why weepest thou? She saith unto them, because they have taken away my Lord, and I know not where they have laid him. 36 v. And when she had thus said, she turned herself back and saw Jesus standing, and knew not that it was Jesus. 37 v. Jesus said unto her, woman why weepest thou? whom seekest thou? She, supposing him to be the gardener, said unto him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away. 38 v. Jesus said unto her, Mary; she turned herself, and said unto him, Rabboni, which is to say, master. 39 v. Then the same day, at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, peace be unto you. 40 v. And after eight days again, his disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, peace be unto you. 41 v. And many other signs, truly, did Jesus in the presence of his disciples, which are not written in this book.

XXI. 1 v. After these things, Jesus showed himself again to his disciples, at the sea of Tiberias, and on that wise showed he himself. 2 v. And when the morning was now come, Jesus stood on the shore, but his disciples knew not that it was Jesus. 3 v. Therefore that disciple whom Jesus loved, said unto Peter, it is the Lord, &c. 4 v. This is now the third time that Jesus shewed himself to his disciples after that he was risen from the dead.

ACTS OF THE APOSTLES.—Chap. I. 7 to 11 v. And he said unto them, it is not for you to know the times or the seasons which the Father hath put in his own power. But ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me, both in Jerusalem and in Judea, and Samaria, and unto the uttermost parts of the earth. And when he had spoken these things, while they beheld, he was taken up and a cloud received him out of their sight. And while they looked steadfastly toward heaven as he went up, behold two more stood by them, in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.

II. 1 to 4 v. And when the day of Pentecost was fully come, they were all with one accord in one place; (probably in a private condition, like our circles of the present day,) and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. 10 and 11 v. Jews and Proselytes, Cretes and Arabians, we do hear them speak in our tongues the wonderful works of God. 17 to 19 v. And it shall come to pass in the last days saith God, I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my hand-maidens, I will pour out in those days of my spirit, and they shall prophesy. And I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke. 26 to 27 v. Therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not leave my soul in hell. Neither wilt thou suffer thine holy one to see corruption, (which shows that we progress out of those lower spheres called hell, to higher and holier ones.)

IV. 31 v. And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness.

V. 17 to 20 v. Then the high priests rose up, and all they that were with him, (which is the sect of the Sadducees,) and were filled with indignation, and laid their hands on the Apostles, and put them in the common prison. But the angel of the Lord by night opened the prison doors, and brought them forth and said, go stand and speak in the temple of the people all the words of this life.

VI. 10 v. And they were not able to resist the wisdom and the Spirit by which he spake. 15 v. And all that sat in the council looking steadfastly on him, saw his face as it had been the face of an angel.

VII. 30 v. And when forty years were expired, there appeared unto him in the wilderness of Mount Sinai, an angel of the Lord in a flame of fire in a bush. 37 v. This is that Moses which said unto the children of Israel, a prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall you hear. (He was to "be like" unto him, and not "the very God.") 51 to 53 v. Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did so do ye. (It applies well to the churches of our day, and illustrates their want of a progressive Spirit, as all reforms have started outside of the church, and have been opposed by its members.) Which of the prophets have not your fathers persecuted? and they have slain them who shewed before of the coming of the Just One; of whom ye have now been the betrayers and murderers; who have received the law by the disposition of

angels, and have not kept it. 56 v. And said, behold I see the heavens open and the Son of man standing on the right hand of God.

VIII. 29 v. Then the Spirit said unto Philip go near and join thyself to this chariot. 39 v. And when they were come up out of the water the Spirit of the Lord caught away Philip, that the eunuch saw him no more, and he went on his way rejoicing. 40 v. But Philip was found at Asotus, and passing through he preached in all the cities till he came to Caesarea.

IX. 3 v. And as he journeyed he came near Damascus: and suddenly there shined round about him a light from heaven. 4 v. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? 5 v. And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. 8 and 9 v. And Saul arose from the earth; and when his eyes were opened, he saw no man: but they led him by the hand, and brought him unto Damascus. And he was three days without sight, and neither did eat nor drink. 10 v. And there was a certain disciple at Damascus named Ananias; and to him said the Lord in a vision Ananias; and he said, behold, I am here, Lord. 11 v. And the Lord said unto him, arise, and go into the street which is called Straight,—(please read the balance of the chapter.)

X. 3 v. He saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius. 10 v. And he became very hungry, and would have eaten, but while they made ready, he fell into a trance. 11 v. And saw heaven opened, and a certain vessel descending unto him, as it had been a great sheet knit at the four corners, and let down to the earth. 15 v. And the voice spake unto him again the second time, what God hath cleansed, that call not thou common. 16 v. This was done thrice, and the vessel was received up again into heaven. 19 v. While Peter thought on the vision, the Spirit said unto him, behold, three men seek thee, &c. 30 v. And Cornelius said, four days ago I was fasting until this hour, and at the ninth hour I prayed in my house, and, behold, a man stood before me in bright clothing. 44 v. While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

XI. 28 v. And there stood up one of them named Agabus, and signified by the Spirit that there should be a great dearth throughout all the world, which came to pass in the days of Claudius Cesar.

XII. 6 to 16 v. And when Herod would have brought him forth, the same night Peter was sleeping between two soldiers, bound with two chains, and the keepers before the door kept the prison. And, behold, the angel of the Lord came upon him, and a light shined in the prison, and he smote Peter on the side, and raised him up, saying, arise up quickly, and his chains fell off from his hands. And the angel said unto him gird thyself and bind on thy sandals, and so he did. And he saith unto him, cast thy garment about thee, and follow me. And he went out and followed him, and wist not that it was true which was done by the angel, but thought he saw a vision. When they were past the first and the second ward, they came into the iron gate that leadeth unto the city, which opened to them of its own accord, and they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod and from all the expectation of the Jews, and when he had considered the thing, he came to the house of Mary, the mother of John, whose surname was Mark, where many were gathered together praying, and as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in and told how Peter stood before the gate, and they said unto her, thou art mad, but she constantly affirmed that it was even so, then said they, it is his angel.

XIII. 2 and 3 v. And as they ministered to the Lord and parted, the Holy Ghost said, separate me Barnabas and Saul, for the work whereunto I have called them, and when they had fasted and prayed, they laid their hands on them, they sent them away.

XIV. 3 v. Long time therefore abode they speaking boldly in the Lord which gave testimony unto the word of his grace, and granted signs and wonders to be done by their hands.

XVI. 6 to 9 v. Now, when they had gone through Phrygia and the region of Galatia, and were forbidden of the Holy Ghost to preach the word in Asia. After they were come to Mysia, they essayed to go into Bithynia, but the Spirit suffered them not. And they passing to Mysia, came down to Troas, and a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, come over to Macedonia, and help us. And after he had seen the vision, immediately we endeavored to go to Macedonia, assuredly gathering that the Lord had called us for to preach the Gospel unto them. XVII. 25 v. And at midnight, Paul and Silas prayed and sang praise unto God, and the prisoners heard them. 26 v. And suddenly, there was a great earthquake, so that the foundations of the prison were shaken, and immediately all of the doors were opened, and every one's hands were loosed.

XVIII. 9 and 10 v. Then spake the Lord to Paul in the night by a vision. Be not afraid, but speak and hold not thy peace, for I am with thee, and no man shall set on thee to hurt thee, for I have much people in this city.

XIX. 6 v. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spoke with tongues and prophesied. 15 v. And the evil Spirit answered and said, Jesus I know, and Paul I know, but who are ye.

XX. 22 v. And now behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me.

XXI. 4 v. And finding disciples, we tarried there seven days, who said to Paul through the Spirit, that he should not go up to Jerusalem. [Here no one can deny but that Paul got a regular Spiritual communication.] 11 v. And when he was come unto us, he took Paul's girdle, and bound his own hands and feet, and said, thus saith the Holy Ghost, so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him unto the hands of the Gentiles.

XXII. 7 v. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me. 17 to 19 v. And it came to pass that when I came again to Jerusalem, even while I prayed in the temple, I was in a trance, and saw him saying unto me, make haste and get thee quickly out of Jerusalem, for they will not receive thy testimony concerning me. And I said, Lord, they know that I imprisoned and beat in every Synagogue them that believed on thee.

XXIII. 8 and 9 v. For the Sadducees say that there is no resurrection, neither angel or Spirit, but the Pharisees confess both. And there arose a great cry, and the Scribes that were of the Pharisees, arose and strove, saying, we find no evil in this man, but if a Spirit or angel hath spoken to him, let us not fight against God. 11 v. And the night following, the Lord stood by him, and said, be of good cheer Paul, for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome.

XXIV. 13, 14 v. At mid-day, O king, I saw in the way a light above the brightness of the sun, shining about about me and them which journeyed with me, and when we were all fallen to the earth, I heard a voice speaking unto me in the Hebrew tongue, Saul, Saul, why persecutest thou me, it is hard for thee to kick against the pricks.

XXVII. 23, 24 v. For there stood by me this night the angel of God, whose I am and whom I serve, saying, fear not Paul, thou must be brought before Cesar, and lo, God hath given thee all them that sail with thee.

[To be continued.]

Special Correspondence for the Christian Spiritualist.

## PASSING GLANCES NO. XIII.

### A NIGHT WITH "OD FORCE."

BROTHER TOOHEY.—I hasten to exercise my charity toward the "deserving poor," by doing as I would be done by—giving employment to those who are in want. Now, there is one person in particular toward whom I feel charitably disposed, and so I hasten to give that gentleman a job, which although extremely hard and difficult, is nevertheless peculiarly adapted to the modern giant to whom I allude. Being an acknowledged Sampson, and used to lifting heavy weights, perhaps it will strengthen both his nerves and muscles to essay his prowess on the work before him. If he accomplishes this task to his heart's content, I will then give him further employment. The "giant" is one A. Mahan, whilome an exploder of Spiritualist phenomena.

Having learned from my friends, that in Boston dwelt a youth very remarkable for the display of a very odd kind of force, I managed to get an introduction to Mr. F., a gentleman of that city, a wealthy merchant, and an investigator of Spiritual science, at whose house the aforesaid displays were said to occur. Accordingly, a few days since, Mr. Temple and your correspondent called on Mr. F., and were most courteously received, and assured that the first opportunity would be gladly embraced to afford us every possible facility to witness the remarkable things which he assured us were frequently taking place at his house, in the presence of the aforesaid youth—the same alluded to in a recent letter published by you from me. The gentleman informed us that he thought the medium was not in town, but that if we left our address he would inform us of his return, when we might investigate to our heart's content. We handed the required address, and took our leave. We were greatly surprised the next day, and extremely gratified with the contents of a note, to the effect that a seance had been appointed for our especial benefit that very evening, at 7 o'clock. The hour came, and we repaired to the mansion of our kind inviter, and were ushered into a magnificently furnished parlor. The walls of this room were adorned with several large and heavily framed portraits of the family; among which, hung that of George, an elder son not long since ushered by the hands of angels into the brighter home beyond the azure skies, where sin and sorrow are not known—where pain and anguish is exchanged for peace and joy, and where the wicked cease from troubling and the weary are at rest. This portrait, I should judge, weighed not less than twenty pounds, and was so suspended that no mortal man could turn its face to the wall without holding the cord upon the nail with one hand; to do which he must mount upon a table in order to reach the nail on which the portrait depended. Well, on a recent

occasion, while no person was within ten feet thereof, that picture was turned face to the wall so quickly that twenty seconds could not have elapsed since it was seen in its original position by the father of the son whose representation it was. Shortly thereafter a communication was received from "George," averring that he actually did turn that picture to the wall! Odd, very, aint it, Giant? In a few minutes the medium entered, and I found him to be an intelligent young gentleman, apparently nineteen years of age. In person he is very slender, and the indications are that his strength is very far below the average of persons of his age. His weight cannot exceed one hundred and twenty pounds, even when in high health, which is not the case at present. His employment is entirely within doors and sedentary, and his appearance is feminine to a great degree. Therefore, for these very good and substantial reasons, it is absolute folly to aver that he performed the astounding feats, to which I call your attention.

The party, consisting of Mr. Temple, the medium, Mr. F., and myself, now proceeded to an upper room, one formerly occupied by the original of the portrait. Here we were met by the lady of our kind entertainer, and in a few moments we were all comfortably seated at a table in the centre of the room. I will here remark that there was a bed in the room, just as when occupied by "George." The gas was burning brightly at this time, and now commenced the most magnificent display of the power, intelligence and good humor of "Od force" that has ever been my lot to experience; and of such a character, too, as throws your New York miracles in the shade; indeed, Brother, I feel sorry—I really pity you poor New Yorkers because your miracles are so far below par when compared to those of Boston people are blessed with. But I rejoice that you are being favored in this respect, by the Davenport, of Buffalo. Mr. F. now produced a massive and valuable gold watch and chain, the latter was wound round the fingers of the medium's right hand tightly, and so as to preclude their use entirely. When the watch, which hung at about six inches from his hand, was placed beneath the table, we heard a sound as if it was being opened. I then put my hand under the table and the watch was placed in it by the "Od force," at my request. The cap and crystal was taken out and placed in the hands of Mr. T. and myself several times, and on one occasion we opened the watch and found the cap removed; nor could all our searching reveal its whereabouts. Being directed to hold the watch under the table, the cap was replaced. After this feat we were felt, of pulled and jerked about considerably, by a hand as hard and solid as that of a healthy mortal man. The lights were then directed to be put out, but before this could be done, I distinctly saw an arm and hand moving in the air towards me, quick as thought; and that same arm and hand, before the light was out, re-member, came in violent contact with my head; indeed, it was so hard that I have no doubt the marks remained for half an hour thereafter. The lights were then put out, when instantly the table, one of black walnut and weighing, I should judge, in the neighborhood of forty pounds, was made to dance and jump about as if it was alive. It floated clear of the floor, and six times it was lifted clear of the circle and carried over head to a bed. Being restored to its former position, my foot was taken hold of, and I pitched headlong in the middle of the floor, and the chair on which I had sat was put upon the table. Mr. Temple, who weighs 170 pounds, was likewise treated in a similar manner, and thrown headlong to the floor. At my request, "Od Force" slapped my face quite smartly, and pulled the hair and ears of Mr. T. The Spirits then proposed a wrestling match with me, and the table lying on its side I took hold of its legs and exerted all my strength to keep it, but I might as well have tried to lift an elephant, for the table was altogether too much for me to manage. It handled me as easy as I could a ten year old child. Mr. T. then tried it with like results, and then both of us together, but if anything it—Od Force—handled us easier than ever. Again the table was replaced, and I was directed to get upon it. I did so, when up went the table and I into the air, and we floated there for at least twenty seconds—above that I think. Once more we took our seats, when the medium was seized hold of, and dragged under the table, all the while crying out, "don't Georgy, oh! don't!" But "Georgy"—heaven bless him for the demonstration—would not cease, but kept at work until he had placed the heels of the medium on the lap of Mr. F., and his head on a chair five feet distant, after the manner of the circus Hercules. The circle was again formed, and the pillows of the bed began to fly about the room, as if thrown by two strong men, one on each side of the room. The table danced—was thrown on the bed, and handled with such energy that the wind of its movements kept us winking for fear it might strike us, and yet, notwithstanding it moved in all directions, not one of us were touched. It was placed in the laps of four of the five several times; and during all this time we were being handled by hands soft and hard, warm and cold, large and small. The medium then stood up, and the table was lifted so that its face rested on his head, and then on two other persons successively. After this we all stood up, and I took the left and Mr. F. the right hand of the medium in our own; whereupon he went up in the air, feet foremost, and turned a complete somersault, so that when he touched the floor our hands were twisted, or rather reversed from their former position. He floated thus seven or eight times. His legs were placed astride the neck of me twice during the evening. Once more we sat down, and were assaulted with pillows, ap-

parently from all sides at once, to such an extent that we were glad to cry *pecore*—enough. During the evening the Spirits wrote names on paper held beneath the table, in a brightly-lighted room, and also moved the index hand of the watch from 7 to 10 o'clock.

At our host's request, the table was lifted to the ceiling several times—just as when Rev. Mr. Parker exclaimed, "This is something more mortal man may not do!" And we saw the dents the table had made on the ceiling, and the marks made by the medium while thus suspended. But I must come to a close ere I relate half the wonders. The finishing feat was, that we all stood up, wondering what next was coming, when suddenly I found myself going through the air toward the bed. It was as if a strong man seized me by the waist and hurled me from him with all his force. I felt like as if two large hands lifted me, and that was all I did feel till I found myself bound in the feather bed, and all the clothes tumbled over and on me. When I went the table followed, and then Mr. F. followed the table. This ended the adventures of the night. Now, I respectfully ask the "Giant" to unravel these wonders by Od Force. I end by simply stating that witnesses—four there are—to substantiate all I have said—persons, too, in the highest ranks of life, and the evidence of any two of whom, would be sufficient to hang a man, even if far less positive than in the case before us. But I must close. I have lectured twice in Boston, as you will see, and expect to five or six times more. I am still unwell, but slowly gaining. Trusting God's blessing rests with you, I am, sir, Yours, for justice, PASCHAL B. RANDOLPH.

From the Rhode Island Book, 1841.

## THE LANGUAGE OF A FUTURE STATE.

BY ROWLAND G. HAZARD.

It is probable that in the new and more perfect state of existence, we shall possess a means of social intercourse free from ambiguity—that the pleasure of advancement will be increased by its consequent acceleration—that when deprived of the material organs, words and signs will no longer be employed—in a word, that the language of ideality, which a partial improvement of our faculties has here exhibited, will then be so perfected, that terms will be entirely dispensed with, and thought be there communicated without the intervention of any medium to distort its meaning or sully its brightness—that ideas will there flow directly from mind to mind, and the soul be continually exhilarated by breathing a pure congenial atmosphere, inhaling feeling, poetry, and knowledge.

This conjecture derives a further plausibility from the consideration that our present language seems especially adapted to things material; that in the purely physical sciences we can communicate ideas with great accuracy and precision—that the difficulty of doing this increases in proportion as our feelings and the qualities of mind enter into the subject to which we endeavor to apply it, and when they become exclusively its objects, it almost entirely fails. Poetry has accomplished much more than the other forms in portraying the passions, sentiments, and all the more striking and complicated mental phenomena; but even that has shed but a feeble light over a small portion of this interesting field of research, or in bright but fitful gleams, shown the undefined vastness not yet explored. Our present language, then, is wholly inadequate to a subject, which of all others most interest a world of Spirits, as if it were intended only to carry us to the point from which we are there to start, to give us a glimpse of the infinite regions which imagination has not yet traversed—the exhaustless sources of thought which mind still possesses, while the language of ideality has here accomplished just enough in the exhibition of the subjects of our internal consciousness, to assure us that it also possesses the elements of a power which, when matured, may become the fitting instrument to gather the treasures of that unexplored immensity. But may we not go farther, and say that we have even here a foretaste, or at least a nearer approach, to this angelic pleasure? Have we not witnessed the soul in all its purity and vigor, throwing off the trammels which words impose on its highest action, and, as if anticipating its conscious destiny, in a transport of impassioned thought and feeling, almost entirely discarding the usual mode of expressing them, when the eloquence of the eye anticipates the tongue, when every feature kindles with emotion, and the whole countenance is as a transparency lighted with its glowing conceptions? It is then that terms are most nearly dispensed with, and it is in this sympathetic mingling of thought and sentiment that we enjoy the purest poetry which warms the soul in its earthly tabernacle. Those who have known the rapture of such converse and have felt its exalting influence, will regard it as worthy a place in a higher sphere, and be willing to admit it to their most entrancing reveries of elysian bliss. Does not this view lend a delightful confirmation to our hypothesis? But the argument derives yet additional strength from the consideration that this faculty, this power of silent yet vivid expression, seems somewhat proportioned to moral excellence, or increases as the spirit predominates over the material part of our natures—that in most men it is but dimly visible—that in those of the finer grade of intellect, whose feelings have been cultivated, whose purity has never been sullied by corroding care and ignoble pursuits, nor their sensibility blunted by too rude collision with the world, it becomes more apparent; while in the sex of finer mould, who are elevated above these degrading influences—whose feelings are more pure—whose sentiments are more refined



—and whose spirits are more ethereal, it manifests itself with a softened splendor, to which that of angels may well be supposed another step in the scale of magnificent progression. It is to the superiority which woman has in this expressive language, to her command of this direct avenue to the finer feelings, that we must attribute her influence in refining and softening the asperities of our nature. And it is owing to the possession of this element of moral elevation, that the finest and strongest reasoning of philosophy has, in this respect, accomplished so much. She possesses not the strength which has been exhibited by some masculine minds, nor perhaps even the brilliancy which has emanated from others; but the influence which they respectively exert on society appears in strange disproportion to the apparent causes. The one is as the sun, with his strong beams upon the waters, and the waves proudly reflect his dazzling brilliancy; the other, as the moon, whose milder light melts into the ocean; glows through all its depths; heaves its mighty bosom, and elevates it above its common level.

The refined subtleties of an Aristotle, or the glowing sublimities of a Plato, though presented to us with all the fascinations of a high-toned morality, and clothed in the imposing grandeur of a lofty and commanding eloquence, are dim and powerless to that effusion of soul, that seraphic fervor, which with a glance unlocks the avenues to our tenderness, which chides our errors with a tear, or winning us to virtue with the omnipotence of a charm, irradiates its path with the beaming eye, and cheers it with the approving smile of loveliness. And hence, too, it is that the degree in which this influence is felt, and its source is appreciated, is justly considered as the test of civilization and refinement. Is there not in this mild, gentle, silent, persuasive, yet dissolving and resistless influence, a charm which bears witness to its celestial character. Do we not recognize in it a similarity to that of heaven, and if we have ascribed it to its proper cause, does not this similarity at once stamp our speculation, if not with the seal of a moral certainty, at least with the impress of a cheering probability?

## Christian Spiritualist.

So long as Men are Honest, so long will Success follow in the Footsteps of their Labors.

NEW YORK, SATURDAY, DEC. 29, 1855.

### SPIRITUAL RELATIONSHIP—NO. 2.

That man was an observer before he was a thinker—much less a philosopher—is evident from the unconscious manner, the preternatural and Spiritual unfolded into life.

"When man, yet not,  
No rule but uncourtied reason knew  
And with a native bent did good pursue."

for in early historic narratives the facts of Spirit intercourse is recognized as an element of the wonderful, calculated to awaken admiration and inspire veneration, rather than suggest suspicion, much less develop skepticism. This inspiration, however, was emotional rather than mental, and addressed the feelings rather than the reason, and man, in oscillating from the one to the other, has necessitated the adaptations of new methods to arrive at old conclusions.

Consequently, the student of the nineteenth cannot take advantage of the observations or beliefs of the first century, while there is a "gulf" of doubt, irreverence, and argumentative skepticism between the two, wider and deeper than that which separated the "rich man" from "Lazarus."

While, therefore, we quote the facts of the Bible, and believe they contain all the phases of Spiritual unfoldings which have and do characterize the marvels and miracles of this age, it is not to dogmatically ignore the one or superstitiously venerate the other, but to suggest to the thinker, and the honest enquirer, that the connecting links in the chain of evidence be found, that reason and feeling may unite in ascribing "praise, honor and glory" to "Our Father which art in heaven," for the consolation of "another and a better life," which flow into the soul through the mediums of reason, intuition and feeling. This is due alike to the integrity of reason and the sacredness of human nature, as the one speaks the language of harmonized manhood, and the other testifies of and authorizes the unfoldings of the ages, since "God is no respecter of persons."

When, however, we address ourselves to reason, we appeal to a manifestation of consciousness, which, in its full development, has ever been like a well of water, springing up and flowing into immortal life. CONSCIOUSNESS, therefore, is the soul's mirror, which, by virtue of the nerve media, lives in close relationship, if not in constant rapport, with the Spiritual in space, the Divine Ether, that acts as the passive agent for Spiritual interdeposits and communication. This element in nature, therefore, acts as the telegraph between the Spiritual depots and communicating agents, and at every turn of life (when other conditions are equal) reports progress, takes note of changes, and warns from danger, for its manifestations are unique and harmonious, without disturbing causes predisposed some portion of the human organism to isolated and preternatural activities. When harmonious, soul and sense live in friendly union and co-operative fellowship, when isolated, "a house divided against itself."

When, however, the soul dwells in conscious unity with itself, and external impression and internal impulse tend to, and harmonize in the development of Spiritual elements, which ultimately in life forces and minister to the needs of the Spirit, then it is that this condition outlines the Spiritual man, fits him for the various relationships of life, and enables him to come into rapport with those Spiritual beings, whose affinities harmonize with and flow into his own. In this primitive and normal state the soul is center to the vast circumference of emotional life in which it "lives, moves, and has a being," and from which it reflects "all the hues of glory" on the surroundings of nature.

Too high an appreciation, therefore, of the transcendent beauty, refinement, or receptivity of the harmonized Spirit can hardly be conceived, much less expressed, since it hath pleased the Father to create it in dignity but a "little lower than the angels," and make it immortal in capacity and destiny. Still its operative nature and capabilities must be kept in mind, that its manifestations may be recognized as at once characteristic of the universals of nature and the unfolding of the Spirit, for in the person and the life of Jesus we find manifestations, which puzzle sense and awaken doubt, simply because the ideal in life and the possible in nature has been circumscribed by the limitations of the senses, and deprived of their fair proportions by the ignorance of the uneducated and undeveloped mind.

To recognize the Spiritual, therefore, above the sensuous in man, and to perceive the presence of its harmonizing power in the handi-works of nature, is a pre-requisite to a full appreciation of the preternatural in life, for man stands related to the various departments of mental, moral and Spiritual

nature, and by virtue of the eliminating vital forces which pass from him in Spiritual radiations, is he prepared to enter into relationship and commune with persons on the same plane of development whether they are physically present or no. To illustrate this, we republish the following extract from Dr. Benham's communication. He says: "A young man and young woman, miles from each other, are so Spiritual, that by way of experiment if one thrusts a needle or a pin into himself or herself, the one feels it as much as the other. Both are in a natural state, too. They both have fine and very expressive countenances. If either were to think of any crime the other would know of it. One could not weep, drink or do anything without the other's knowledge." There is, however, no mystery in this, for it has been well said that "Man is an instrument over which a series of external and internal impressions are driven, like the alternations of an ever-changing wind over an Aeolian lyre, which move it by their motion to every changing melody."\*

On the contrary, the exhalations of the rose, the radiations of light, the expansion of heat, and the vibration of sound, suggest the possibility of Spiritual eliminations, because they are attracted by, being adapted to their counter parts, according to the order of their developments.

But we are not left to conjecture on this subject, since the experiments of science, as well as the developments of life, proclaim the presence of an element in nature which serves for a medium to the Spiritual eliminations and influxes, that come to and go from the expanding and receptive mind in its various stages of manifestation. "Of all the instruments which we can employ," says La Place, "in order to enable us to discover the otherwise imperceptible agents of nature, the human nerves are the most sensible, especially when their sensibility is excited by particular causes. It is by means of them that we have discovered the slight electricity, which is developed by the contact of two heterogeneous bodies."† Were objective proof of this needed, the experiments in Mesmerism, Psychometry and Clairvoyance have their thousand witnesses to attest the facts and vindicate the method of their development; but it is not, since illustrations must be fresh in the minds of most of our readers.

Still, the following may illustrate one phase of this nerve mediation, as it suggests relationship to the great ocean of Spiritual ether that mingles with the atmosphere we breathe, and is to the Spiritual body what air is to the physical. Dr. L. C. Chapman, editor of the monthly *Rainbow*, having discovered the laws which account "for every variation in the health, feelings and humors of mankind," makes this statement as to the method of their discovery: "The circumstances which led to the discovery of these important laws of nature, are simple in their character. Some nine years ago my attention was drawn to their investigation, from noticing the correspondence between the changes of the atmosphere, and the paroxysms of a chronic nervous ailment with which I was afflicted, and from which I had despaired of obtaining permanent relief." The admission of La Place, and the discovery of Dr. Chapman, suggest the presumption that their observations are simply elementary to the great law—the discovery and elaboration of which will enable the thoughtful to account for the slightest manifestation of the preternatural in life; for the fact in the above, on which the Doctor predicated his "discovery," is nearly as old as the history of rheumatism.

Still the discovery of the fact, whatever becomes of the theory that grew out of it, is important; as it comes with others to direct attention to the nature of those laws, and point out those agents through and by which Spiritual intercourse must be effected while in this sphere.

Beside the aid science gives in explanation of these Spiritual relationships, the literature of the age recognizes their adaptation to the Spiritual element in man, and illuminates others by the light of the present century. Thus Henriek Zschokke, in not a few of his beautiful "Tales," recognizes the preternatural and Spiritual element, and makes it minister to the needs of both body and soul, for it heals the sick and illuminates the mind of not a few of his characters. This he could do from personal knowledge, as his own Spiritual vision had been a wonder and a wonder-worker to him and his contemporaries, for it was preternatural both in character and manifestation—the intellectual and thoughtful being judge.

In one of his "Tales," Hortensia, the prominent character, while in the trance state, speaks to her Spiritual friend thus: "Oh! Emanuel; now thy will is sincere. She knows that, through thee, she can be restored. Thy looks radiate flames of gold; from thy fingers flow streams of silvery light; thou sweepst through the clear azure of the heavens. Oh, how eagerly her thirsty being drinks in this splendor, this health-bringing flow of light!"‡

Alexander Dumas, also, has availed himself of the preternatural in history, in order to dress his characters in the spirit of the age, as well as to explain those finer relations and mysterious affinities which the Spiritual every where develop in its manifestation.

Most of this, however, comes under the head of the mesmeric and clairvoyant, but still illustrate the method by which the abnormal is developed, and outlines the benefits likely to spring from the actual and practical recognition of the Spiritual side of nature in the relationships of life. A play constructed on his novel of the "Corsican Brothers," has been the medium of circulating some of the most preternatural manifestations. The brothers are "twins" and the affinity that is known to unite those members of a common brotherhood is made not only mysterious but marvelous, by the developments of the drama. The brothers are apart—one at Paris and the other at the "extreme end of Corsica." The brother in Paris is killed in a duel, and his assassin is about to leave France, when the living brother appears, demanding vengeance on his brother's destroyer; to whom he says: "On the very evening of the death of Louis de Franchi, was informed of everything—of the quarrel, the duel, and the name of the assassin. Not only was I informed of all, but I saw all!"§

To these many other facts might be added, which illustrate the nature of those mysterious relationships that are now seeking an explanation from the learned and wise of this age, but our space will not admit of them. The facts of Spiritualism, however, will address that part of our nature "whereunto they are sent," and make us sensible of a power not recognized at present in the ordinary transactions of life. And when the advent of its manifestation shall have come, in the power and demonstration of the Spirit, we hope great things for progress and the world's regeneration; for we read that the angels were sent forth to minister to those who should be heirs of salvation; and we know, of a truth, that neither the relations nor the obligations of the Spiritual kingdom have changed.

Whether the facts to which Dr. Benham has

called our attention, are to become general in this sphere, or remain as a sign for that which is to come, it were useless to guess; but we are free to confess our belief that if more received the truth of Christ, there would be more of this crime-preventing consciousness, and more purity and goodness in the general manifestations of life. To attain this is the mission of existence, and the motive presented for the ministry of angels, expresses itself in good will to man; for love is not only "the fulfilment of the law," but the consecrator of all relationships; since

"The heart that loves truly, love never forgets,  
But as truly loves on to the close,  
As the sun flower turns to her god when he sets  
The same look that she turned when he rose."

### THE HOLIDAYS.

Christmas is "passing away" while we write, and the New Year will have commenced ere we shall have the privilege of again addressing our readers, and therefore, it is proper, that we wish our friends (and foes should we have such,) a "merry Christmas and a happy New Year."

Had we the means, and did time admit of it, we would be very happy in gathering together our friends and readers, that the wish might be coined into a more substantial manifestation of the desire, that the external and internal might dwell together in harmonic unity. As this is not possible, it is hoped "the will will be taken for the deed," and the little we can give, be accepted in the spirit in which it is offered.

We wish then to remind the reader, that however bountiful or substantial the external pleasures of "merry Christmas" may be, that without a thankful and a grateful spirit to the Father, for life and its many attendant blessings, the occasion may pass, and the soul realize little of that joy, which "passeth knowledge." We wish to remind him that Christ in spirit is present in Christmas as he was in Jerusalem eighteen centuries ago, and that it may be wisdom even in the wise of this age, to "rejoice with exceeding great joy" for the consolation and benefits which his life, ministry and death has bequeathed to the ages.

Nothing, surely, can be more proper than to refresh our memories, and pay some tribute of soul felt gratitude to Jesus in this, his anniversary, for whether we contemplate him theologically or philosophically, he stands in history and in fact, the Representative of the "true, the beautiful, and the good." His life to us is a mirror in which we can see, if we will, the manliness of integrity, the heroism of devotion and the religion of obedience, for in all these, he was faithful unto death.

Let us rejoice then that the Christmas is celebrated in honor of so worthy a being—a being, whose life has dignified humanity—whose death exalted in a benediction on his persecutors and murderers. And let us ponder on the mystery of that providence that has so honored the name of Jesus, as to place it first in the brotherhood of the good and true, the members of which belong to all time and humanity, they having been ministering and guardian Spirits to the progress of the race. Let us refresh our Spiritual natures by thus coming into rapport with the Fountain of all good, while meditating on the pleasures and joys of "Merry Christmas," that we may be prepared to enter on the New Year with bold resolves for a true and harmonized life.

### CONTROVERSIAL ISSUES.

If there is wisdom in the statement that "agitation is the beginning of thought," there is doubtless a necessity for, and a use in discussion; but here, as in other departments of life, the controversialist should not allow his love of debate to gloss over the mischievous issues which may be instituted in his assumed love of truth. No doubt the earnest and honest are often pained in knowing that misrepresentations are made, to bear false witness against the advocates of progress and the disciples of truth; but of what avail is controversial issue, since it cannot make one hair white or black?

We speak here of that kind of controversy which is got up on the strength of Combative, Firmness and Self-Esteem—with a small smattering of knowledge—"for of such comes war and fighting."

Indeed, the day is not far distant when the idea of associating discussion, and "seeking for the truth," with two or more excited combatants, wrangling for victory in debate, will be pronounced preposterous and absurd. As well associate justice and humanity with such exhibitions as that which brutalized "Stanwix Hall," as think of conviction from new truths or conversion from old errors, amid the mental conflicts of a popular debate. This thing is simply impossible, for each combatant comes armed with his facts or assertions; and from the first is determined to "hold his own," and beat his antagonist, if possible. The simple difference between this class of disputants and common pugilists is in the fact that one uses the tongue and the other the fist—the one injuring the body and the other the character, in the issue.

Very different from this is that calm, thoughtful preparation of mind, which loves the truth, and will accept it when seen—and thank any and all persons who may be agents to the discovery. Controversy, in this sense, would be speaking "the truth in the love of it," to the end that wisdom might be "approved of her children."

We are reminded of these and kindred reflections after reading in the weekly *Portage Sentinel*, the causes and consequences of a discussion that was carried on between a Mr. Leo Miller and O. L. Sutliff, in Portage village.

Mr. Leo Miller is a benevolently disposed person, whose mission it is to "expose the humbug of Spiritualism, Clairvoyance," &c., while Mr. O. L. Sutliff is simply a Spiritualist, who took exception to Mr. Miller's remarks on the evening of his first lecture. What was said and done during the controversy, is of little consequence, since "the conclusion of the whole matter" brings with it no better report than the following, from the Editor of the *Sentinel*, who witnessed the exhibition.

He says: "In regard to the merits of the questions discussed, there is, of course, a variety of opinions. We don't think a single convert was made by either party. This is generally the way with such controversies. The object of all discussions should be to arrive at the truth. Ridicule is not argument, neither is declamation, and yet these are employed now-a-days by nearly all debaters as their strong weapons.

"Truth is always clad in a plain and simple garb; she does not attract by her oddity, nor win favor by the gorgeousness of her apparel."

### PHYSICAL MANIFESTATIONS.

The manifestations reported by Brother Raddolph in his article on the first page, are not only wonderful, but startling; and therefore may suggest doubts as to the reliability of the statements. To all such we say, we have the names and addresses of the responsible parties, and will furnish the same to all persons who may wish to investigate the credibility of the facts.

### DR. MAYHEW AT THE INSTITUTE.

We listened with much pleasure to a discourse from this brother, at the Stuyvesant Institute, last Sunday morning. His subject was the Nature of Spirit and its various manifestations in Nature and Life. The prominent facts and explanatory logic of the discourse, if not new to the majority of Spiritualists present, was indeed very acceptable by clearness of method and exactness in language—its spirit as well as its subject matter appealed to the reason rather than to the feelings, and was therefore, better calculated to awaken thought and convince the mind than to inspire the spirit with devotion or enthusiasm.

The manner of brother Mayhew is calm, self-possessed and dignified. His delivery clear, distinct, and emphatic. His arguments are to the point, and are fully amplified without redundancy or velocity. Those who heard the discourse in the evening, pronounced it a happy and a sensible effort, by far the best digest of Bible facts and Scriptural explanations of Spirit-intercourse that as yet had been presented at the Institute. The addresses purport to be Spiritual in origin as well as in philosophy and conclusion, as the Dr. says, he is but their "mouth piece."

Dr. L. lectures again at the Institute on next Sunday, morning and evening, after which he leaves for the continuation of his mission.

Spiritualists wishing his services, would do well to write him immediately, as otherwise their letters may not reach him while in the city.

Letters addressed to him at this office, however, will be cared for, and sent to his address, should he have left the city before their arrival.

### MARVELOUS MANIFESTATIONS.

Dr. A. Harlow, of Chagrin Falls, writes (Dec. 5) to the *Spiritual Universe* that a revival meeting had been started by the Methodist denomination of that village, the avowed purpose of which was "to uproot and drive Spiritualism from the place." The friends of Methodism are still in session, holding their laborious and protracted efforts, in the midst of which the following physical developments and musical manifestations were presented, by the angel friends of the more orderly and harmonious members of the village. How far the revival has aided progress the reader must judge.

The Doctor says: "Some three or four weeks ago, one evening, while my wife and other members of the family were in a certain apartment of my house, unexpected to them, very loud raps were heard in different parts of the room; and on making inquiries in the usual manner of consulting the invisibles, very clear and definite intelligence was communicated, purporting to come from disembodied Spirits, who had returned to fulfill an important mission they had to accomplish, to wit: in convincing the infidel mind of the reality and certainty of an immortality and glorious existence of Spirit life beyond the rudimental sphere. Not pretending to give every minute particular that transpired on this evening, I would state that the above in substance, are the essential facts, honestly and truthfully submitted.

"On the second evening I was present, in company with other members of my family, while different articles of furniture moved about the room, independent of physical contact, or any connection with human agency. A violin that was hanging on the wall began to vibrate, but after swinging, back and forth some little time, sprang from its fastening, and after striking the floor, bounded along across the room to the opposite side, as though it had been suddenly endowed with the peculiar life and bounding motions of a rabbit. This was repeated several times, and I know it was done independent of any physical or human contact with the said curious fiddle. A medium sized dinner bell on that evening, became so singularly endowed, or imbued with President Mahan's "oddylic force," or "polar influence," that it would start in one part of the room, and roll across the carpet, making frequent attempts to hop up and remain suspended for a few moments, two or three feet from the floor, ringing violently at the same time. A dulcimer, to which four legs had been attached, similar to that of a stand, all of a sudden got so crazy with the modern "od force," as to move with wonderful rapidity in different directions, detaching, in its violent movements, two of its supporting standards! However, in a short time it became so exhausted with this fashionable modern moving mesmeric influence, as to be content to remain quiet the remainder of the evening, and discussed most charming music, while the mediums, consisting of my wife and a young lady at my house, sat in a position to exclude the possibility of touching this instrument possessing such mundane power as modern orthodox theories are vainly endeavoring to establish. After receiving through certain had been concentrating their influence for a considerable length of time, in and about that apartment, for the purpose of establishing a room for Spirit demonstrations, and getting more full directions how to proceed in fitting up the said apartment for their especial use, the exercises of the second evening closed.

"On the third evening, a number of intelligent individuals were present, by permission of my newly admired and heartily welcomed invisible guests, among whom was Prof. Lyman, of the Western Reserve Harmonical Institute, now in a flourishing condition in this place. After arranging the circle and attending to the preliminaries of the evening, strictly according to Spirit direction, music was performed upon a bass drum, which had been previously furnished by order of the Spirits, and this music was followed by dulcimer music, the latter instrument having been previously put in perfect tune by the Spirit performers.

"During the dulcimer music, which was admitted by competent judges to far surpass any human skill, the two mediums sat with their backs towards the instrument, making sufficient space for Prof. Lyman to pass and repass between them and the dulcimer, to exclude the utter possibility of any communication between them and the instrument. Any tune called for was played that evening with a magic power and skill well calculated to move the tenderest symphonies of the inner soul. I am bold in the assertion that the lady or gentleman does not exist on this globe that can touch the wires of a dulcimer with such exquisite and matchless perfection as those wires were touched that evening by Spirit fingers; there was no person in the room, in fact, during this most singular musical performance, who had the ability to play to the edification of any one. Previous to closing the exercises of the evening, music upon the drum and dulcimer were performed in connection, in perfect harmony.

"On the fourth evening, a variety of instruments furnished, were played upon, keeping tune and exact time, one with the other. On this evening, the Spirit hand was felt by a number of individuals in the room. Mrs. Harlow was permitted to grasp it firmly in her own hand and held it for a number of minutes till it seemed, as she said, to entirely evaporate, or disappear. Various articles were carried

from one part of the room to the other in a manner, and under circumstances, to exclude from the mind of any one present, the possibility of any collusion, fraud, or deception, on the part of any person present. On this evening, the Spirit hand, by request, passed up and down between the audience and a white curtain at one of the windows admitting sufficient light to enable every one in the room to see distinctly the hand and its full and perfect shape. This experiment was repeated half a dozen times, and in its reality there could be no mistake.

### SPIRITUALISM—ITS ADVOCATES.

If we are to judge from the tone of the secular press of late, we should say Spiritualism is not only making itself felt, but that its advocates have made their mark. The following reflections are from the *Cleveland Plaindealer*, and were introductory to Prof. Hare's book:—

"The scientific world will be somewhat amazed to learn that Prof. Hare, one of the most eminent among them, has espoused Spiritualism. Indeed, it seems to be the most eminently scientific, the men who deal in facts, and form their conclusions from experiments, who pursue truth wherever it leads, without regard to customs or creeds, that are most easily converted to this new faith. They first witness the 'manifestations,' so called. They satisfy themselves as to the facts of Spiritualism, and from them are driven to the conclusion that they are super-mundane."

A late number of the State *Capital Fact* has a very cautiously written article on Spiritualism, from which we make the following extracts:—

"It is certain that Spiritualism, whatever there may be in it, is attracting public attention, and that in every country on the globe, Spiritual circles are to be found, and believers in the new faith are constantly increasing in number."

"There is hardly a village or a neighborhood in our country where individuals of unblemished character are not to be found who are believers in the manifestations. There are charlatans and impostors in all societies and in every department of life. That Spiritualism has more than its share of these, it would perhaps be rash to affirm. Many set up for mediums and clairvoyant physicians, doubtless, merely for the sake of gain. But it would be manifest injustice to affirm that this is the case with all. Many private circles are held in respectable families where the transactions are studiously kept from the world's ear, and where the idea of gain or notoriety is as remote from the thoughts of medium and circle as the east is from the west. Such circles exist in this city who make no money and expect to make none, and of whose existence the public has no knowledge.

"Some years ago, Judge Edmonds, of the Supreme Court of New York, distinguished alike for his learning in the law and the soundness of his judgment as a jurist, announced his belief in the Spiritual manifestations. Since that time he has, by means of lectures and through the press, labored to establish his convictions in the minds of others. He has been ridiculed, lampooned and satirized in the public papers, and tricks designed to entrap him have been played upon him with partial success, but he has borne it all with an equanimity of temper worthy his high moral character as a man.

"By the side of Judge Edmonds, we must now place Dr. Robert Hare, of Philadelphia, whose book on Spiritualism, just published, is attracting the attention of the scientific world. In Dr. Hare, we have a scientific gentleman of rare attainments in Natural and Experimental Philosophy, distinguished as a lecturer before the first medical institutions in the country, and whose private life, like that of Judge Edmonds, is not only irreproachable but above suspicion. In his recent work, he enters into the general subject of Spiritualism at large, details the process by which, though he was a decided skeptic in regard to the immortality of man, conviction was forced upon his mind that we do live hereafter."

### PRESENTIMENTS AND THEIR FILLS.

Did we not know of what stern stuff opinions were made, we might manifest surprise at the dogmatic persistency with which "some folks" dispose of every manifestation of the Spiritual, but as it is, we can only say, as "thy faith so be it unto thee." It is hardly necessary to say more, since one might spend a life in protesting against ignorance and presumption without converting many from the error of their ways, or getting far into the sphere of "faith, hope, and charity," by that method. Still the wonder remains, (for skepticism is its marrow), how men can persist in doubt and denial, when scarcely a week passes, but the press, secular and theological, have some new fact to contradict and correct the old explanation.

The following presentiment is vouched for by the *Kinderhook Rough Notes*.

We have to record a most melancholy instance of the power of hallucination over the mind and health, in the person of a highly respectable and intelligent young lady of Kinderhook, in this State, who some two years since, while in the enjoyment of robust health, was visited one night at her bedside (as she affirmed at the time) by an apparition, who in solemn accents informed her that at the age of eighteen she would be an inhabitant of another and a better world. She made the incident known to her mother, who warmly endeavored to erase the circumstance from the mind of her daughter by treating it as the hallucination of a dream. The daughter, however, averred that she was in possession of her faculties and wide awake at the time of receiving the Spiritual visitor; and such was the effect it had upon her mind, that a girl full of life and glee, she became thoughtful and reserved, and gradually sank under its depressing influence, pining gradually, until recently she became a tenant of the graveyard just as she was entering upon her eighteenth year.

Since writing the above, the New York *Sunday Leader* has informed us the "Kinderhook story" is almost entirely fabricated, in order to make an impressive paragraph, and then give us the following philosophy on Presentiments in general.

"It may be assumed that predictions of death are sometimes punctually fulfilled through the influence of imagination. It is said that Lord Leicester died at the exact moment at which his angelic vision had forewarned him his death would take place. Though it is certainly true that there are many instances where the superstitious subjects of such hallucinations have not died at the time when they were certain they would. One of these persons, who had positively fixed, in his mind, the moment his death would occur, and who could not be persuaded that he would live beyond that period, had a dose of opium administered to him by his physician, Dr. Darwin, without his knowledge. The doctor gave him the opium a short time before the arrival of the fatal period, and he fell asleep and awoke some time after the predicted time had elapsed, his disordered imagination left him, and he lived many years."

We quote the above curious morose, as we do not wish to be considered "criminal in sporting with the superstition and weakness of our nature," as the *Leader* man intimates of the *Kinderhook* writer. But what does it prove or disprove?—

Nothing! It simply transfers the acknowledged facts from the sphere of Spiritual manifestation to that of the imagination, and calls them "hallucinations." This may be philosophic in the Darwin school, but the physics nor the metaphysics of Dr. Darwin are of little consequence in this age. And as facts speak louder than words, we will let the following from the *Spiritual Messenger* tell its own story and close the argument.

A young man in the employ of a well known grocer of this city, while writing a letter to his sister at a desk at the end of the counter, saw distinctly the form of his father pass around the end of the counter towards him, and heard his father's voice as he spoke to him in an affectionate manner. They were conversed together for the space of ten minutes. Among other things, his father stated that the youth's grandmother had died on a certain day, and wished him to communicate the fact to his mother. He resumed his letter and stated the fact that his father had thus been communicated to him. While finishing the letter, his father disappeared. On recovering his normal condition, it seemed to him that he had been in a profound reverie. Being an unbeliever in Spiritual intercourse, and understanding nothing of its philosophy, he was overcome with his first impulse, after he had regained his self-possession was to erase from his letter the alleged fact of his grandmother's death, but his wife was firmly impressed upon his mind, and he was permitted the letter to go unchanged. In a few days, however, he saw the announcement of the death of his grandmother in the New York Tribune, as having taken place on the precise day mentioned by his Spirit-father.

### SPIRITS WRITING ON THE WALL.

The only way to dispose of the following facts is to deny the unity, or otherwise call in question the reliability of the witnesses. This, however, would be a dangerous method, because it might prove more destructive to popular philosophies than the most ultra manifestations of Spiritualism, and might ultimately in *its* not so friendly to common knowledge, as a belief in the ministry of angels.

Those who wish to know more about the following manifestations should write to the editor of the *Buffalo Republic*, to which paper we are indebted for the annexed letter from an "Enquirer." He says:—

"The other evening, in company with several individuals, I took a seat at a small dining-table, and after being seated for a few moments, a young girl at the table was seized with a sort of twitching, manifesting a desire to shake hands with all about the table, which she did, one after another, till she had taken them all by the hand. She would then imitate a person playing on the piano by tapping on the table with her fingers. Shortly after this tapping commenced on the table, apparently under the centre and on the floor, then a creaking noise was heard as if the table was trying to tear itself apart; shortly after this the table commenced tipping, and finally raised free from the floor. It was then suggested that all should form a chain by taking hold of hands, and elevate the chain thus formed several inches above the table, which was done, and the table immediately raised up above the floor without the least contact of hands. This was done several times. The table was asked to dance while the hands were off, which it did frequently. Now I cannot understand how this was done, as every person around the table averred that they did not touch it with their persons, and as far as hands I could plainly see them, and there was not a person at the table whose words I would doubt for an instant. How was it done, I ask? How could that table move when no living person's hands were on it or under it? I would like to understand the philosophy that thus moves a table without human agency. On the same evening I also saw a person's hand distinctly write the word *truth* on the wall, while we were all sitting around the table with hands joined. The writing was evidently done with a preparation of phosphorus; for any one at all acquainted with the nature of the article, knows that it cannot be handled with impunity, unless it is kept in water or excluded from contact with air, otherwise it will take fire immediately.

"What is still more strange the word would appear, and in a moment come out again as bright and perfect as when first written; and what is still more strange, twenty-four hours after it was written, it appeared again, and on rubbing it out with the hand, the brighter the light would shine. Some one may say it could be done with a match by leaving particles of phosphorus on the wall, which would show in the dark. This was tried, but before a letter could be made, the match would ignite, and in making marks with a match, it would leave an impression on the wall, which was not done in the other case, as no mark could be found while the light was in the room. The person who writes is unconscious at the time, and is as much surprised at what is written as any one about the table; but that he writes, there is no kind of doubt.

And as for having any preparations of phosphorus about him, it is not so. Now where does the material come from that makes this light on the wall? Not only lights, but full sentences, such as "Truth will prevail," "Oh! seek the truth," "Spiritualism will be victorious," and several other matters of like significance. Can you also explain how it is possible for writing to appear on paper or on the table, when every person about the table holds of hands, and while a candle is lighted, standing in the centre of the table? I have seen such things done repeatedly; I have examined every sheet of the quire of paper, and have put the paper under the table myself, and placed a pencil on the top sheet, and kept my hand on it till all had passed hands about the table, and I also watched closely to see that no one in the circle let go of hands.

"When the signal was given to look, I was taken up the paper, the pencil remaining in the very place I left it. On examining the paper, I found that could be found written on the outside sheet, but looking into the quire, on several of the pages were written names of persons, sentences, words, &c. Now, I am quite positive, since the room could possibly have written that paper, in one instance the writing was not done with ordinary lead pencil, but it appeared as if a camel's hair brush had been dipped into ink, and that was just colored enough to make it show white paper, and the letters looked like pencil letters, and could only be read by holding the paper before a light. Assuming that no person in the room did the writing, how shall we account for so singular a manifestation? Can we with propriety call it the work of the devil? If not, what can we ascribe such devices? And again, let me inquire what does it all mean? For there is certainly a significance in these things, and for me I am quite anxious to ascertain, if possible, the intent of the agents that are performing feats that most 'frighten us from our propriety.' It is evident that these things exist in our very midst. I learn that very many families in our city are hearing strange and unaccountable noises about their houses; that members of their family circle are taken hold of; that rattlings are heard when they ever go; and that in some cases, if they come in contact with tables or chairs, they come away without the aid of material force; that they are played upon without any touch of the key, and while the face of the instrument is against the wall. I have heard of all these things occurring in this city, and again I ask, what does it all mean? I will wait with patience for an answer from you, or some one who will explain.







## For the Christian Spiritualist.

### SPIRITUAL INFLUENCE.

BY CORA WILLIAMS.

To feel a holier influence pervading  
The heart and brain,  
To see the glimmerings of a glorious future  
Dawn o'er the earth.  
To know that love is no vain shadow, given  
A transient guest;  
But that with radiant brow, with youth undying,  
Amid the best,  
O'erlooked ones dwell; the guardians of our childhood,  
The loved of later years;  
Wearing the human smile, the aspect gentle,  
Our heart reveres.  
To know the mother of our hearts, is bending  
Her looks of love  
Upon the orphaned one, still fondly cherished  
All ties above;  
That from the glories and the joys surrounding  
The Spirit-home,  
A mother's unchanged love and angel-greeting  
Can earthward roam.  
And breezy whispers to the listening Spirit  
Will greetings bring;  
And star and moon beam rapt and glorious visions  
Of beauty bring  
Upon the heart, that loves and trusts, aspiring  
To higher aims;  
Than the attainment of earth's fading treasures  
And empty fame.  
To know that love and memory are eternal—  
The angel twin;  
That not a thought, a word, a pure emotion,  
Has been in vain,  
To know our waking hours, and sleep is guarded  
By loving care;  
To feel a holier influence pervading  
Earth's sea and air,  
This is the heavenly assurance given  
To heart and eye,  
Telling the soul in inspiration's whispers,  
Of immortality.

PHILADELPHIA, Dec. 11, 1855.

From the Menasha Advocate.

### CAN THE DEAD SEE?

BY G. E. R. JAMES, Esq.

They sat together, with a grief before,  
And roses on the brink;  
But ere, in phrenzied joy, they ventured o'er,  
They paused awhile to think.  
And, in the end of each a voice arose,  
A voice which had no utterance, yet spoke.  
SHE.  
Can the dead see?  
Oh fearful thought!  
With shame, remorse and terror fraught,  
That lips which smile were bright—  
Long, long ago to dust and ashes brought—  
May hang o'er this and me!  
HE.  
Can the dead see?  
Oh no! It cannot be.  
Our sin, our shame,  
Our guilt, our care,  
Our passion's flame,  
Have no substance there,  
Where calm and still they lie,  
In the cold mansion of eternity.  
Oh no! they cannot see.  
Fill high the cup! Come Beauty come!  
Prepare the wreath, the dance, the song!  
Let truth and laughter shake the dome!  
These hours to living life belong.  
The dead can see no more,  
No form, no light, no pure angelic face  
Shall on our revel look reproachful down;  
Sealed by the heavy tombstone of our race,  
No more the eye can see, the brow can frown  
Of those who lie beneath the sod.  
The dead they cannot see,  
Nor gaze on life and me,  
Wild reckless of the future and the past,  
We bid the hours speed fast,  
And catch a thousand pleasures in the mad'ning chase.  
SHE.  
Can the dead see?  
Can the dead see?  
Not if man's inner instincts do not lie.  
Voices which speak to us through the dim air  
Of every evening—Spirits that seem to share  
With us, fruition of all objects fair—  
The sense of good, to evil can impart,  
Say, that, for aye, oblivion cannot lie  
Beyond the clay-cased sepulchre—the dead can see  
Lo! breaking from the shroud  
The immortal of the dead,  
Triumphant of decay,  
And from moon-mooned cloud,  
What tender eyes—what looks of mournful love  
May mark our faintest smiles from above!  
Oh yes, the Dead can see!  
All that was earth, to earth again is given;  
That which we loved rests not within the tomb;  
If there be God, Spirit, Hope or Heaven,  
And mortal life be but man's only doom,  
The veil of dust which blinds the earth-child's eye  
Must fall away before eternity;  
And opened to the sight of those no more to die,  
The thoughts, the deeds of those they loved shall lie.  
Oh yes, the Dead can see!  
And look on thee and me!

From the Evening Post.

### CLAIRVOYANT MANIFESTATIONS.

EXTRAORDINARY CLAIRVOYANT REVELATIONS—A NEW YORK MEDICINE FINDING STOLEN PROPERTY ON STATEN ISLAND—SINGULAR COINCIDENCE.

Our city, above all others in the American Union, is infested with a set of questionable characters, known as fortune-tellers. Of late, these persons have given new dignity to their calling by professing to avail themselves of the aid of clairvoyants. Their business is advertised extensively, and many of them have signs placed over their doors to indicate their profession. The majority of the "professors," however, are old women, and their mediums—those who are put in Mesmeric sleep—are colored women. We have just heard of one case in which a larceny was detected by these means, which, from its extraordinary character, is worthy of being reported. All the facts are vouched for by respectable citizens.

The extent to which this system of imposition is carried, is not generally known, because those who are its victims are the last to speak of it.

A few months ago a married lady, of Westfield, Staten Island, named Mrs. R., was robbed of a gold watch, and guard-chain with a gold pencil, heart and locket attached. They had been hanging, as usual, over the mantel-piece, and were not missed until evening, when Mrs. R. went to the mantel to get the watch to wind it up. She became excited for a moment, but thinking her husband, who was then in the room, might have removed it for the purpose of teasing her, she turned to him and said, "O, William, have you seen my watch?" "No," he replied, "I have not." It was then apparent that the thief had taken it, and the couple passed a very restless night in consequence.

In talking over the case, however, they recollected that a man had called at their house in the morning to collect a bill. Suspicion at once fell upon him, and Mrs. R. said that he thought, while counting out the money, that he saw the man standing at the mantel-piece. As he was the only stranger who had been there during the day, both concluded that he ought to be arrested.

The next day Mrs. R. was much worried, and mentioned the loss of her watch, &c., to her neighbors, one of whom advised her to go to New York, and consult a clairvoyant as to its whereabouts. She seemed rather favorably impressed with this suggestion. Meantime the suspected individual, who worked upon a farm in the vicinity, was arrested. He was searched and examined, but nothing was proved against him and he was discharged.

The poor man, who is a German, and bore an excellent character, was much distressed at the suspicion of which he was the subject, and wept bitterly when he was arrested. He was discharged finally, and, after the most rigid inquiries, no clue was obtained to the whereabouts of the thief or of

the stolen jewelry. Mrs. R.—determined to try the clairvoyant, and took passage on the Amboy steamboat for New York. Upon reaching the city, she proceeded to an establishment in a by-street, on the east side of the city. She knocked at the door, and was ushered into the parlor by a white woman, who was the mistress of an old negress, who acted the part of the medium. This old wench, it seems, had been a servant in the family for many years.

The medium was put to sleep, and her mistress said to Mrs. R., "Where do you want her to go, and what is your business—is it love, loss of friends, or loss of property?"

"Stolen goods," responded Mrs. R., "I want her to go to Staten Island."

The medium, who appeared to be in a sound sleep, with her head hanging down, began to talk. She described herself as being on board a Staten Island steamboat, going through the Kills. After she had approached one of the landings, she exclaimed, "Here I am at New Brighton—and this is not the place." She then became quiet for a second, when appearing to arrive at another wharf on the Staten Island shore, she again said, "Here I am now at the right place." She then represented herself as going ashore and proceeding up the road. "Now I must turn to my right," she said. After going along about a quarter of a mile, she came to a small building, used as a school, on her left. She appeared to be puzzled, whether it was a school or a church building. At length, collecting her thoughts, she continued: "Let me see what is this? Ah! now I understand. I have to turn up this way," meaning the right side of the road.

She then passed a large, handsome, square dwelling, overlooking the river and Perth Amboy. The building, she said, had something on the top of it, which was, of course, a cupola. She was pleased with the location, and exclaimed, "Pretty place, stands high, trees all in front! But this is not the place I want. It is a house that stands below the hill. She descended the hill, and coming to a house, went up a high stoop, saying, "Here I am now, at the right place." She entered the house, and went into a bedroom in the second story. But she had not reckoned correctly this time, and said, "This is not the place. I will have to go down stairs." Then retracing her steps, she went into the dining-room on the first floor.

In this room she was satisfied that property had been lost, and her exultation at discovery was expressed as follows: "This is the room—something lost—here. What is it? Spoons? No! Money? No! A watch!" Here she manifested excitement by saying in a loud tone, "Carelessness," and then went on to describe the watch and chain.

The medium then told Mrs. R.—that the property was taken by somebody who was in great trouble about it. They wished to restore it to its owner, but did not know how to do it without being detected. She said she would get the watch and trinkets in about four days. The person who took them, she continued, would, if they could not get them into the house without being found out, place them under a tree near the house, either wrapped up in a paper or in a little box.

Within the time specified the watch and the locket were found as foretold by the medium. Two servants, a boy and a girl, it seems, had been sent out in front of the house to gather up the leaves which had fallen from the trees. The boy struck his rake against a package of paper, and supposing it to be an infernal machine, as he had heard of such things, turned it over, but would not touch it with his hands. He called his master, Mr. R., who came immediately, seized the frightful-looking package, and upon opening it, to his great astonishment, found his wife's watch in a very damaged condition.

Mrs. R., a few days afterwards, took another trip to New York, and carried the broken watch to a jeweller's for repairs. She was delighted with the sagacity of the medium, but was very curious to ascertain the culprit. Accordingly, she determined to call again upon the clairvoyant for information. She had recovered all of her stolen property but the gold pencil. The clairvoyant negress was again operated upon. Mrs. R. thought she would see if the woman knew of the fulfillment of her prophecy, and said to her:

"I thought you told me I would get my watch." The medium, in a somewhat angry tone, replied: "You know you have got your watch, but you have not got it with you."

"In what condition did I get it?" said Mrs. R. "All broken to pieces," responded the ebony witch.

"Did I get all?" inquired Mrs. R. "No, not all, but the rest you will get. They were taken by a dark-complexioned person."

Mrs. R. then returned home by the afternoon steamboat from New York. Her colored servant girl told her that, during her absence, another colored girl, who was in the habit of visiting there, had been at the house. Girl No. 1 said she had told Girl No. 2 that her mistress had been robbed, and that she had gone to a fortune-teller's in New York to learn who was guilty of the crime. Girl No. 2, who is quite young, became terribly frightened at this statement. She burst into tears, and said, "I wish some of the boats would come from Virginia and take me off."

This conversation was related to Mrs. R. During the week the same girl came again to the house, when Mrs. R. was at home. She was then charged with stealing the watch, &c., and Mrs. R. took her into a room, locked the door, and, upon threatening to keep her there all night, the girl acknowledged her guilt.

The criminal said she was afraid to return the jewels, but had rolled them up in a paper, and placed them beside the tree, under the leaves, where they were discovered by the boy. The girl said she broke the watch in attempting to open it, to see what made it go. "Where is my gold pencil?" said Mrs. R. to her. "I hid it under the house," she replied, in a tremulous voice, and I will go and get it for you!" Mrs. R. followed her to a house about a quarter of a mile distant, where, true enough, they found the missing pencil. The employer of the girl was informed of her dishonesty; but as she was only fourteen years of age, and promised to be better in future, Mr. R. did not think it worth while to give her over to the officers to be cast into prison.

Thus, after an expense of fifteen dollars for repairing her watch, two dollars for the services of the medium, and fare to and from the city, Mrs. R. was again in possession of her watch and trinkets, in addition to an experience as novel as it was surprising.

From the Olive Branch.

### MESSAGES.

How many and varied are their tones, now sad, now joyous, sweeping across the heart-strings, waking smiles or tears! One touch, one look, or tone may call them up, from the Spirit's depths, that have shined them lovingly, to thrill with strange deep power. They are borne afar on every breeze

a glimpse for those at home, of hearts that beat as truly still, but far from them, coming oftentimes to cheer, sometimes to sadden!

"I shall soon sing, 'Home Again!'" "Ask Ellice if she has forgotten me!" "Kiss the boy for father!"

Something for each, some fond remembrance, yet why, should they waken tears?

The sad eyes wandered, from the precious missive. A few yards off, a closed dwelling, seemed to fix their gaze. On the bowed shutters, and at the door was the sad badge of desolation. A little child, since the day dawned upon earth, had waked to the changeless day of heaven.

"It was better off"—yes, so it was, but could this fill the aching void in the young mother's heart? It had gone to be with God, and the bright angels, and though she dared not murmur, it were vain to whisper. Do not weep.

"Kiss the boy for father." Ay, again, and again, for perchance, he might fold to his heart, that cherished darling never more. Between them, were weary leagues of land, and sea—but a few silvery clouds, and the bright blue, of the summer sky, seemed alone, to divide the little one, from heaven.

White, and cold, he laid upon the couch, the evening air, toying with the soft curls above the pure brow. Through the parted lips the breath came in quick convulsive gasps, quite fainter than the last.

Hour, after hour, was that anxious vigil kept. The mother's heart, was full of grief, but prayer, after prayer, went up therefrom to the ear of the all merciful.

It was but a little child—a babe—over whose grave, some might deem it folly to shed tears. "It is wrong to grieve for little children," so I have heard it said; but the words found no echo in her heart.

"Only a child," it seemed to the world, but in its home, to its mother's heart, it was the one sweet tone, that made life's music dear—the one sunbeam that brightened every nook, and corner of the old house. Hush, its lisping words forever, and the melody would die away into one sad requiem, for joy that could come no more.

Fold the tiny hands above a pulseless breast, close the bright, and loving eyes—and the sunshine of her life would seem departed.

A little child!—oh! those alone, who have laid them from the arms that fondly cradled them—down beneath the dust—those who have gone back to darkened homes, filled with tokens of their presence, yet proving a very mockery now that they are no longer needed.

Such alone, can feel that when God takes back one of these little ones, the mother's heart is desolate!

"Kiss the boy for father!" From afar o'er the sea—the loving message came.

God grant that it may not be the last. Let the little one, yet linger in the earth-home, of which it is the light. Hear, oh! God, the earnest supplication. "Stay the angel of death, yet a little longer. But, oh! my Father, not my will, but thine be done!"

INGLE, S.D.

From the Kenosha Tribune and Telegraph.

### THE HUMAN SOUL.

The powers of the human soul are mysterious and sublime. Its essences are subtle, its operations are invisible, and yet in their ultimate results they are ten-fold mightier than the whirlwind and the storm. Its energies may as yet be undeveloped; it has just awakened into being; and yet there is a power within, which if rightly trained, may cause earth's constellated thrones to tremble and her mightiest sovereigns to bow the knee. Reader, the great God has kindly surrounded you with a thousand circumstances to call out the latent fires slumbering within. He has spread out the broad, green earth before you and endowed it with innumerable decorations that you may learn to admire its beauties. He has clothed a multitude of its operations with the most impenetrable mysteries, that it may call into exercise your thoughts and rigorous research to unfold them.

And yet earth, with all its beauties and sublimities, is too narrow a sphere for the home and expansion of the soul. And hence he has arched the bright, blue skies above you, and illumined them with ten thousand orbs, that their glorious magnificence may induce you to look up from the earth and far beyond. He spreads out His paradise and peoples it with fairy forms and happy Spirits, that their felicities may tempt you away from base and earth-born bubbles. And higher still, and over all, he has placed his eternal throne and the sceptre of a thousand worlds, that his empire's splendor and eternal glory may attract the wandering and earth-smitten Spirits he has placed below.

You have no right to bow down your head like some vile beast and hold communion only with the clouds beneath you. Mind is not made with the crude material of earth; an essence from the living God is within you; and you have no right to enshrine it in sin and sensuality, or enshroud it in ignorance and error. You have no right to lavish your immortal energies upon the acquisition of worldly dross or worldly distinction; but, on the other hand, you are bound by obligations as sacred as your hopes of heaven and as lasting as your immortality, to so train up this mysterious power within, that it may accomplish its prospective and all-glorious destiny.

You are to touch its secret springs, to unfold its hidden powers, to nourish it with the aliment of truth, and shield it from the contaminations of vice. This is your first great business. The time has come when humanity at large should understand its powers and appreciate its destiny. The miserable and ignoble idea that wealth and pleasure are the great objects of life, is a heathenish relic of ancient barbarity, and is fast passing into oblivion. And it is time that every young man was throwing off the silken fetters of luxury and ease, and launching forth on some career of mind.

You are adjured to this by all that is intrinsically good or great. The high and holy responsibility of present and ever-living Spirits is upon you; Spirits that shall live, and move, and have a being, when the heavens shall be rolled together as a scroll, and the earth be burned up. The high hopes of earth, ye, we may say of heaven, are upon you, and you may not stop to mingle in these earthly follies, or wanton with these earthly joys.

With a vivid consciousness of your responsibility—press on. With such unlimited powers within and such illustrious destinies awaiting you—press on! For,

"It shall make you mighty among men,  
And from the eye of your eagle thought  
Ye shall look down on monarchs—O, press on!  
For the high ones and the powerful shall come  
To do you reverence. And the beautiful  
Will know the power language of your brow.  
And read it like a talisman of love.  
Press on! for it is God-like to unloose  
The Spirit, and forget thyself in thought,  
Bending a pinion for the deeper sky;  
Meeting with the pure essences of earth and heaven."

JUSTICE,

### BISHOP HOPKINS vs. PROGRESS.

This gentleman who is made the subject of daily laudation in the city papers, has, it appears, finished his course of lectures on modern geology—having proved, it seems, that all philosophy not according with that taught by Moses, is wrong, and now the subject of Spiritualism comes under the ban of his displeasure. All who believe in it are pronounced by the Bishop as deluded, if not demented; and the Bishop has a bosom full of sympathy for them.

The Bishop belongs to that large class of so-called christian philosophers, who would have all investigation of the laws of nature closed, in the fear of discovering something at variance with the Mosaic accounts. But such efforts will, no doubt, meet with the same treatment at the hand of mankind in the future, that they have in the past. No truth has yet been found to conflict with the word of Moses, and by a parity of reasoning, we may conclude, that none ever will be found. There are facts in reference to the action of mind on mind, as well in the normal as the mesmeric state, that, although there is nothing apparently in the laws of Moses to justify them, still are they facts—such stubborn facts, that a man must deny the evidence of his own senses to invalidate them in his own mind.

These facts are intimately related to facts in Spiritualism, which, so far from weakening the sacred volume in the eyes of scientific men, only strengthen and confirm it. Vain indeed is the man, who gets up before an audience at this day, to tell the people that he has arrived at the climax of all knowledge; that it is impossible for any one to penetrate the unexplored fields beyond! Matter in its development is not more progressive than mind, and although Bishops, Deacons and Priests may now and then step out of the sacred desk to prevent the onward march, still will the unseen Spirit of the age move onward and upward to the light of divine truth in heaven.

Such men as Edmonds, Tallmadge and Hare, may be derided now as insane, but to prove that they are, some other evidence must be furnished than that adduced by Bishop Hopkins.—The Weekly Comet.

### THE SOURCE OF SPIRIT POWER.

We are part Spirit and part matter; by the former we are allied to the Spiritual world and to the absolute Spirit; and as nobody doubts that the latter can work magically, that is, by the mere act of will—for by the mere act of will all things were created, and by its constant exertion all things are sustained—why should we be astonished that we, who partake of the divine nature and were created after God's own image, should also, within certain limits, partake of this magical power? That this power has been frequently abused, is the fault of those who, being capable, refuse to investigate, and deny the existence of these and similar phenomena; and by thus casting them out of the region of legitimate science, leave them to become the prey of the ignorant and designing.—Mrs. Croce.

### BEAUTIFUL SENTIMENT.

God has sent some angels into the world whose office is to refresh the sorrow of the poor, and to enlighten the eyes of the desolate.

And what greater pleasure can we have, than that we should bring joy to our brother; that the tongue should be turned from heavy accents, and make the weary soul listen for light and ease; and when we perceive that there is such a thing in the world, and in the order of things, as comfort and joy, to begin to break out from the prison of his sorrows at the door of sighs and tears, and by little begin to melt into showers and refreshments; this is glory to thy voice and employment for the brightest angel.

So I have seen the sun kiss the frozen earth, which was bound up with the images of death.—And the colder breath of the north; and then the waters break from their enclosure and melt with joy and run in useful channels, and the flies do rise again from their little graves in the walls, while in the air to tell that joy is within, and that the great mother of creatures will open her store of new refreshments, become useful to mankind, and sing praises to her Redeemer; so is the heart of a sorrowful man under the discourses of wise counsel; he breaks from the despair of the grave, and the fetters and chains of sorrow—he blesses God, and He blesses thee, and he feels his life returning; for to be miserable is death; but nothing is life but the comforter. God is pleased with no music below so much as the thanksgiving song of relieved widows and supported orphans—of rejoicing, comforted, and thankful persons.—Bishop Taylor.

### AN UNEXPECTED GIFT.

A young man of eighteen or twenty, a student in a university, took a walk one day, with a professor, who was commonly called the student's friend, such was his kindness to the young men it was his office to instruct. While they were walking together, and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in their path, which they supposed to belong to a poor man who had nearly finished his day's task.

The young student turned to the professor saying, "Let us play the man a trick; we will hide his shoes, and conceal ourselves behind those bushes and watch his perplexity when he cannot find them." "My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar in each shoe, and then we will hide ourselves."

The student did so, and then placed himself with the professor behind the bushes close by, through which they could easily watch the laborer, and see whatever wonder or joy he might express. The poor man had soon finished his work, and came across the field to the path, where he had left his coat and shoes. While he put on his coat, he slipped one foot into one of his shoes, but feeling something hard, he stooped and found the dollar. Astonishment and wonder were seen upon his countenance. He gazed upon the dollar, and turned it round, and then looked again and again; then he looked around him on all sides, but could see no one.

He put the money into his pocket and proceeded to put on the other shoe; but how great was his surprise when he found the other dollar! His feelings overcame him—he saw the money was a present—and he fell upon his knees, looked up to Heaven, and uttered a loud and fervent thanksgiving, in which he spoke of his wife sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing.

The young man stood there deeply affected, and tears filled his eyes. "Now," said the professor, "are you not better pleased than if you had played your intended trick?" "O, dearest sir," answered the youth, "you have taught me a lesson that I will never forget! I feel now the truth of the words, which I never before understood, 'It is better to give than to receive.'—York Co. Star.

### EVANGELICAL TEACHING.

The following extract from the October issue of the Westminster Review, although descriptive of the modes and manifestations of ecclesiasticalism in England, will be no less true, if the picture is made to represent many of the same class in America. We call attention to the subject, not to satirize the Church, but to correct the errors of its teachers and purify the motives of its members. Let him that hath ears to hear, hear what common observation says of "Evangelical Teaching."—Ed. Ch. Spt.

Give a man with moderate intellect, a moral standard not higher than the average, some rhetorical affluence and great glibness of speech, what is the career in which, without the aid of birth or money, he may most easily attain power and reputation in English society? Where is that Goshen of mediocrity in which a smattering of science and learning will pass for profound instruction, where platitudes will be accepted as wisdom, bigoted narrowness as holy zeal, unctuous egoism as God-given piety? Let such a man become an evangelical preacher; he will then find it possible to reconcile small ability with great ambition, superficial knowledge with the prestige of erudition, a middling moral with a high reputation for sanctity. Let him shun practical extremes and be ultra only in what is purely theoretic; let him be stringent on predestination, but latitudinarian on fasting; unflinching in insisting on the Eternity of punishment, but diffident of curtailing the substantial comforts of Time; ardent and imaginative on the pre-millennial advent of Christ, but cold and cautious towards every other infringement of the status quo. Let him fish for souls not with the bait of inconvenient singularity, but with the drag-net of comfortable conformity. Let him be hard and literal in his interpretation only when he wants to hurl texts at the heads of unbelievers and adversaries, but when the letter of the Scriptures presses too closely on the gentle Christianity of the nineteenth century, let him use his Spiritualizing almanac and disperse it into impalpable ether. Let him preach less of Christ than of Antichrist; let him be less definite in showing what sin is than in showing who is the Man of Sin, less expansive on the blessedness of faith than on the accursedness of infidelity. Above all, let him set up as an interpreter of prophecy, and rival Moore's Almanack in the prediction of political events, ticking the interest of hearers who are but moderately Spiritual by showing how the Holy Spirit has dictated problems and charades for their benefit, and how, if they are ingenious enough to solve these, they may have precisely to whom they may point as the "horn that had eyes," "the lying prophet," and the "unclean Spirits." In this way he will draw men to him by the strong cords of their passions, made reason-proof by being baptized with the name of piety. In this way he may gain a metropolitan pulpit; the avenues to his church will be as crowded as the passages to the opera; he has but to print his prophetic sermons and bind them in lilac and gold, and they will adorn the drawing-room table of all evangelical ladies, who will regard as a sort of pious "light reading" the demonstration that the prophecy of the locusts whose sting is in their tail, is fulfilled in the fact of the Turkish commander's having taken a horse's tail for his standard, and that the French are the very frogs predicted in the Revelations.

Pleasant to the clerical flesh under such circumstances is the arrival of Sunday! Somewhat at a disadvantage during the week, in the presence of working day interests and lay splendours, on Sunday the preacher becomes the cynosure of a thousand eyes, and predominates at once over the Amphitryon with whom he dines, and the most captious member of his church or vestry. He has an immense advantage over all other public speakers. The platform orator is subject to the criticism of hisses and groans. Counsel for the plaintiff expects the retort of counsel for the defendant. The honorable gentleman on one side of the House is liable to have his facts and figures shown up by his honorable friend on the opposite side. Even the scientific or literary lecturer, if he is dull or incompetent, may see the best part of his audience quietly slip out one by one. But the preacher is completely master of the situation: no one may hiss, no one may depart. Like the writer of imaginary conversations, he may put what imbecilities he pleases into the mouths of his antagonists, and swell with triumph when he has refuted them. He may riot in gratuitous assertions, confident that no man will contradict him; he may exercise perfect free-will in logic, and invent illustrative experience; he may give an evangelical edition of history with the inconvenient facts omitted—all this he may do with impunity, certain that those of his hearers who are not sympathizing are not listening. For the Press has no band of critics who go the round of the churches and chapels, and are on the watch for a slip or defect in the preacher, to make a "feature" in their article: the clergy are, practically, the most irresponsible of all talkers. For this reason, at least, it is well that they do not always allow their discourses to be merely fugitive, but are often induced to fix them in that black and white in which they are open to the criticism of any man who has the courage and patience to treat them with thorough freedom of speech and pen.

THE GREATEST ORGAN IN THE WORLD.

A traveller thus describes the performance of the great organ in the Church of St. Nicholas, in Friburg, Switzerland: "Inside of this church is to be found one of the greatest wonders of Europe. It is an organ of vast power and exquisite tone, which all who can muster a franc are allowed to hear every day during the summer. The time chosen for the performance is in the evening, just as the darkness without is making deeper the gloom within. Never have I heard such sounds as those on that evening, and never has my soul, naturally slow to be moved by music, been so subdued, excited, bewildered, through the external ear. I have, in my day, heard all sorts of instrumental music, and been bewitched by the sweetest of human voices, but never have I had a conception of what music really is, until I heard that organ. That such sounds could exist, that such impressions could be made, that such rapture could be imparted to the soul by any thing but heaven, was all new to me. The low, sweet whispers that came creeping down those gloomy archways, and stole away to die in hidden corners; the murmur, as of a distant, now sad and plaintive, as in the gloom of a sepulchre; the sudden burst of martial music, with the ring of the clarion, the roll of the drum, and the fierce blast of the trumpet; the loud crash of the thunder shaking the old temple to its foundations, and then rolling away sullenly, and losing itself in a thousand echoes; these all, as they mingled with each other in the intricate composition of some master hand, came down upon us like sounds from another sphere. For an hour a large company stood in awe; not a muscle moved, scarcely a lip breathed, and when the last sound crept away,

we stole out of that temple as still and fearfully as out of the chamber of a dying man. To hear a footstep fall, would have been like a harsh note of discord in the song of angels."—The Oracle.

### PALESTINE—THE ANCIENT JEWS.

The popular idea that the ancient Jews were an inconsiderable people, living entirely on agriculture, has held its place so long that it will be difficult, perhaps, to eradicate it. Yet this notion seems to us contradicted by numerous facts. It is due, we think, to the history of this remarkable race to correct this error.

The silence of profane history in reference to the greatness of the Jewish people, is no proof that they were a mere petty nation of barbarians, as an infidel writer has thought fit to call them. For the culminating period of Jewish history, that is, the time of King Solomon, there existed no contemporary historians, at least none whose writings have come down to us. Greece itself was a half-savage country, whose princes lived in the rude manner described by Homer, and whose sculptors, dramatists, painters, philosophers, legislators, and annalists, were as yet unborn. Rome was still an undrained swamp. Only Assyria and Egypt existed, as first-rate powers, and these have left no monuments, to say nothing of the historical books of the Hebrews, there is collateral evidence to show that the Jews, at that period, ranked high among the nations of the world. It was less, however, as a military than as a commercial people, that the ancient Jews held this eminent position. Even in their latter and more degenerate days, when Pompey entered as a conqueror within their territories, the enterprise of the Jews had founded commercial colonies everywhere. They ruled the Bourse at Alexandria, they controlled the exchanges of Greece, they were numerous and influential money dealers in Rome, and they were known at the Indies, the Ganges, and there is reason to believe, even in China itself. But in the palmier days of Jewish prosperity, when Solomon began to build the Temple, they must have held in their hands the financial control of most of the then civilized world. The immense sums contributed to erect the Temple establish this most conclusively. Even in David's time, the free offerings amounted to thirty-four millions of dollars, an impossible sum, if donated by a merely agricultural people. In Solomon's reign, the collections rose to nine hundred millions of pounds sterling, a sum so enormous that it suggests the probability of a mistake, in the accepted value of the Jewish money of that day. Yet, even if we compute gold at the lowest possible standard, the amount collected still remains gigantic, proving that Judah, with its small territory, could not have contributed such a sum, unless like Venice or Amsterdam at a later day, it was enriched by an extensive commerce.

If we accept this view of the ancient Jews, it becomes clear that otherwise puzzles us, in their career. They rose to greatness under David and Solomon, because they became the traders, carriers and bankers of the world. They declined because they gradually ceased to be so, because of civil dissensions. There have been many parallels of a rise and fall; and will be till the end of many. When they had sunk to be a petty, warlike, and again, they fell an easy prey to the Babylonians, because they had neither native born men, nor glances to fight their battles, nor wealth to subsidize their mercenaries. Profane history only knew them in their decline, but even then they were a great commercial nation, as indeed they continue to be so to this day, scattered, broken up, and in exile. What misadventure have been in the culminating hour of their career, when David conquered the Philistines, when Solomon built the Temple, when the ships of his shish traded with Ophir.—Philadelphia Ledger.

### WARNING TO CLERGYMEN.

The Hon. Judge Waldo, of the Superior Court, Connecticut, has lately made a decision, which is of importance to clergymen. The Rev. Mr. O'Neil, a Catholic priest, was sent for by Mrs. Blakeslee, wife, to administer the rights of that church in its last illness, she being a Catholic. Mr. O'Neil, being a Protestant, objected; but the priest regarded the remonstrances of the husband, and the lady, and she died in the faith of the Catholic church. According to her request, made just before death, Mr. O'Neil attended her funeral, and also requested to do so by her relatives. Against this the husband protested, but did not prevent the services or attendance of any other clergyman. After the funeral, Mr. Blakeslee brought suit against Mr. O'Neil, laying his damages at a large amount, and at the trial, under the ruling of the court, the jury awarded him damages to the amount of \$150. The Judge, while he denied the right of the priest to attend the sick chamber of the deceased, notwithstanding her request, or the funeral after her death, without the consent of her husband, was satisfied from the evidence that the defendant did not intend to do wrong, but under what he (the defendant) believed to be a religious duty, to comply with the request of a dangerously sick, and awarded the damages above.

This decision is an important one for clergymen. It recognizes in a husband the vested interest in the religious faith of the wife and in the disposition of her remains. Therefore in the case of a Catholic husband objecting to a Protestant clergyman attending his wife, though she be a Protestant herself, any clergyman forcing himself upon her presence while living, or attending her funeral after death, renders himself liable to the husband for damages.

We must confess that this decision recognizes a husband a power over the religious faith of (and children we suppose) that might be used in most tyrannical manner. Against it we think woman's rights party might protest with great effect.—Chicago Times.

THE TRUE ELEMENTS OF A REFORMER.—It comes the Christian to cherish hopeful views of the age and race. If he desponds, he will become inactive; if he despairs, he will become fanatical and insane. No man can benefit his contemporaries by perpetual fault-finding. The world never made better by railing at it. It seldom grows wiser from the demonstration of its errors. The wisdom of the serpent and the harmlessness of the dove are prescribed as true elements of a reformer. A Jew was never converted by force, nor man to eat swine's flesh. The world cannot be reformed by denunciation. Some men think